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Supper, he holds that "something less than material change we see, something higher than symbol—even seal as well as sign." Ordinary mortals find it quite impossible to apprehend what the middle ground between transubstantiation and symbol can be.

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HOMILETIK. Von F. L. STEINMEYER. Leipzig: Deichert, 1901.  
Pp. 329. M. 5.25; bound, M. 6.

ORIGINALITY of conception, freshness of thought, and clearness of presentation make this book one of the best German contributions to the study of homiletics. It consists of lectures delivered in the university of Berlin by the late Steinmeyer, and collected in a volume by M. Reylander after the author's death. After a valuable introduction, treating of the theme, the necessity, the possibility, and the leading principles of the science of homiletics, there follows a discussion of (1) the substance or subject-matter, (2) the organism, and (3) the purpose of the sermon. A historical sketch of celebrated preachers is given in an appendix.

If any preference is to be expressed regarding the contents of a book every part of which is valuable, we should say that the discussion of homiletical exposition, its ideas, principles, and method, deserves special mention. Of great value is the emphasis given to the fact that the Scriptures are the primary source from which should emanate all thought for the sermon; and of equal importance is the excellent advice given in this book to student and preacher in the study of homiletics and the use of the Bible.

Steinmeyer was an independent thinker in his chosen field, which makes these lectures not a mere reproduction of current views and rules, but an original treatment of the questions involved. At the same time, the author presents and defends the conception which, since Schleiermacher, has to a large extent become traditional among German writers on homiletics, namely, that the significance and purpose of the sermon consists chiefly, if not exclusively, in its being the expression of religious devotion.

Some points in his system would seem to demand a more precise statement. When, for example, in his treatment of the substance of the sermon he contends against the use of Christian dogmatics as material for the sermon, the question will arise at once: In what sense

and to what degree should the use of Christian dogmatics as material for preaching be condemned? No one will defend the formal and scientific use of dogmatics in the sermon, but if by dogmatics is meant Christian doctrine as contained in the Scriptures, it seems to us that, if this is to be excluded, a large portion of Scripture material will have to be excluded, and that the very principle of scriptural preaching which the author so ably defends is undermined. Positions like these, which have the aspect of being extreme, are found in this book now and then; but, even in cases where the reader is bound to question the author's views or dissent from them, he is at the same time forced to ponder over them.

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QUIET HINTS TO GROWING PREACHERS, IN MY STUDY. By CHARLES EDWARD JEFFERSON. New York: Crowell & Co., 1901. Pp. 214. \$1.

THIS is a unique book. The author, pastor of the Broadway Tabernacle in New York city, though only a little more than forty years old, represents himself as taking his growing ministerial brethren into his study, and there, with all the laymen shut out, he talks to them in wondrous fashion about their foibles and faults that hinder, if they do not utterly destroy, their usefulness. Things of vast importance to Christian preachers are lucidly and racily discussed. Every sentence is clear and terse. Every arrow from the author's full quiver goes straight to the mark and pierces some folly. He ridicules the shortcomings of the ministry, but does it without bitterness. Many of his paragraphs bubble over with humor; deficiencies and sins are so depicted that even one conscious of them could not but laugh at, while he loathed, his likeness thus drawn to the life. To criticise so good a book seems almost ungracious. The writer, however, at times apparently makes an effort to be smart; if this observation is baseless, we regret that some parts of his book are so written as strongly to suggest it to one who admires as a whole what the author has so well said. Moreover, he declares that Jesus was not a popular preacher, and that his brethren who hold the contrary view have misinterpreted Mark's declaration that "the common people, the great multitude, heard him gladly." What made them glad, our author assures us, was the way in which Jesus met and exposed all the snares laid for him by the Pharisees, whom the people detested. By such an explanation of the